A PLEA FOR Almes;

Delivered in a

SERMON AT THE SPITAL,

Before a Solemn Assembly of the City, on *Tuesday* in *Easter* Week, *April*. 13. 1658.

By THOMAS WATSON Minister of *Stephens Walbrook*. Lond.

Γένου φυτον καρποφόρον ινα εὐλογῆς τὸν θεὸν. C. rys.

But who so hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 Joh. 3. 17.

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TO THE
RIGHT HONOURABLE
Sir *Richard Chiverton*,
Lord Major;
The Right Worſhipful, the Sheriffes, with the reſt of the Aldermen of the Famous CITY of *LONDON*.

Right Honourable and Right Worſhipful,

MY *own indexterity and unfitneſſe to appear thus Publickly, needs ſome* Apology; *But your acceptation is my encouragement; and the order from your Honourable Court, Carries ſo much*

Authority with it, as to add ſome weigh
to that which dares not plead worth
I was the more inclinable to publiſh
this Diſcourſe, becauſe though the
theam be common, yet the practice
of it is rare and unuſual. Con-
tentions never more hot, Charity ne-
ver more cold, a ſigne Iniquity a-
bounds. *The zeale of our forefa-*
thers condemnes us, we with Rachel
have better eyes, but they with Leah
were more fruitful. We are ſo far
(at leaſt the generality of men) from
building Churches and Almes-houſes,
that we are more ready to pull them
down. How is TRUTH *in theſe dayes*
forſaken, and CHARITY *for-*
gotten! We may ſay of many they
are miſerable rich, *their affections*
towards publick advancements and diſ-
burſements, are like the ſcales of
the Leviathan, ſhut up together,
as with a cloſe ſeal, *Job.* 41. 15.
Saint Ambroſe *ſaith that when we*
relieve

relieve not one, whom we ſee ready to periſh with hunger, we are the cauſe of his death. * *If this rule hold true, there are more guilty of the breach of the ſixth Commandment than we are aware of. When ſhall we ſee a reſurrection of Charity, which ſeemes to lye dead and buried? Sure, it will not be, unleſs God work a miracle upon mens hearts. The good Lord by his Spirit cleave the rocks in our boſomes, that the* water *of repentance, and the* wine *of Charity may flow forth! O that* England *might have that encomium as once* Athens, *to be* the Nurſery of Humanity; *beleeve it, Charity is the beſt policy; by helping others we heal our ſelves,* Job 29. 13. The bleſſing of him that was ready to periſh came upon me. *As the poor had* Jobs *almes, ſo he had their prayers, and he fared the better. Chriſts poor are Favourites of the Court*

* Paſce fame morientem ſi non paveris occidiſti. *Ambr*

Court of heaven, and you that give them of your gold, they can unlock heaven by the golden key of prayer, and ſet God a work on your behalf. The merciful man hath many interceſſours, which made Hierom *to ſay, that it is almoſt impoſſible that God ſhould not hear the prayers of ſo many.* * *Why ſhould there be the leaſt regret, or recoyling in our hearts, why ſhould Charity ſtick in the birth? It would be our glory, if it might be ſaid of us, as St.* Paul *ſpeaks of thoſe Evangelical, or rather Angelical Chriſtians,* 1 Theſ. 3. 9. As touching brotherly love, ye need not that I write unto you. *O how forgetful are we of that breaſt of mercy which feeds us, thoſe golden wings which cover us! Surely did we keep a* μνημόσυνον *or regiſter of Gods favours to us, we would as* Clemens Alexandrinus *ſaith, give Almes to teſtifie our gratitude.* But *I ſhall avoid Prolixnes; this Sermon which you did hear*

*Pene impoſſibile multorum preces non exaudiri.

Clem. Alex. Strom. 7.

heare with ſeriouſneſſe and affection, craves now your candour, and comes under your Patrociny. What was once ſaid to Ægidius *of* Norinberg *concerning* Davids *words in the* 118 *Pſal. They are* verba vivenda non legenda. *The ſame may I ſay concerning theſe few notions, they are not ſo much to be* read over, *as to be* lived over. *Your liberality to them that are in want, will give the beſt gloſſe upon the Text. The Lord hath ſet you in publick places, and that you may become publick bleſſings in your generation, walking in the fear of God, and ſhining forth in a bible-converſation, ſhall be the prayer of him who is,*

Your Honours,

And Worſhips ſervant,

In the work of the Lord,

THOMAS WATSON.

From my Study at *Stephens Walbrook*. July 7. 1658.

ERRATA.

Page 2. marg. for ruine read ruinæ. for γακυργίαν p. 21. r. κακυργίαν; for κλὴτταις p. 32 r. κλὴπταις.

A PLEA FOR ALMES.

PSAL. 112. 9.

He hath dispersed, he hath given to the poor, his Righteousness endureth for ever.

THe Prophet *David* inspired from heaven, doth in this Psalm decipher a good man; and he describes him two wayes.

1. 1. By his *Sanctity*; and that first *in general*, he is one that fears God, *ver.* 1. 2. *In particular*; he is charitable minded, *ver.* 5. 9.

2. 2. The Psalmist describes a godly man by his *safety*; *non commovebitur in sæculum*, he shall not be moved for ever, *ver.* 6. he stands impregnable, being planted upon the Rock of Ages. Though evil times come, he is not terrified, * *he shall not be afraid of evil tidings, his heart is fixed, trusting in the* Lord, *ver.* 8. Guilt is the breeder of fear, *Isa.* 33. 14. *The sinners in Sion are afraid, trembling hath surprized the hypocrites*; and a little thing will affright, Lev. 26. 36. *The sound of a shaken leaf shall chase them.* * It is not affliction *without*, but sin *within* creates fear; 'tis the wind within the bowels of the earth, makes an Earthquake; but Religion is the best antidote against these heart-killing

* Si fractus illabatur orbis impavidum ferient ruine. Hor.

* Trepidant increduli ad minimas quasq; sinistri rumoris auras, imo ad folii volantis strepitum. *Mollerus.*

si heart yt trembles at ye voice of god instructing him, shall not tremble at the voice of men reporting evil to him.

killing feares. * The fear of God drives out all other fear; *missa triumphalem non tangunt fulmina laurum*; the godly man insults over danger; with the *Leviathan*, he *laughs at the shaking of a Spear*, Job 41. 29. When there is a Tempest abroad, he hath musick at home; he is setled by faith, as a Ship at Anchor, or as a weight in the Center: *His heart is fixed trusting in the Lord.*

* Fieri quidem non potest quin expaveſcant nonnihil pii nam ſi nullo ſenſu tangantur, ſtuporis eſſet; ſed hoc vult ſpiritus ſanctus, fideles non de ſpe decidere, non languefieri, ſed unico Deo niti omneſq; in illum curas, ſuavi, & ſedato animo proijcere.

I shall at this time, consider the godly man as he is described by his *sanctity*, specified under the notion of *charity* and *munificence*, in these words, *dispersit dedit egenis.* ~~not so~~ *He hath dispersed, he hath given to the poor, his*

righteouſneſſe endureth for ever.

Mercy is a weighty matter of the Law, *Mat.* 23. 23. And never can it more ſeaſonably be preſſed than upon a day of ſuch Solemnity, wherein we commemorate the noble bounty of many worthy and famous men, whoſe acts of benificence and liberality are left behinde as ſo many monuments of their Piety and Renown to ſucceeding Ages.

Give me leave to open the Teſtmes; [*He hath diſperſed.*]

Metaphora ab agricolis ſumpta. 'Tis a Metaphor taken from Huſbandmen, who ſcatter, and diſperſe their ſeed in the furrowes of the field, expecting afterwards a crop: So the good man ſcatters the precious ſeed of his charity abroad, and this ſeed is not loſt, but afterwards ſprings up into a crop.

He

[*He hath given to the poor.*]

The Hebrew word for *poor* in Scripture דל *ſeu* דלל ſignifies one that is *empty*, or *drawn dry*. * It is a Metaphor taken from Ponds, or Rivers that are drawn dry. So, the poor are exhauſted of their ſtrength, beauty, ſubſtance; like Ponds they are dried up, therefore they muſt be filled again with the ſilver ſtreames of Charity;

* Exhauſtus, oppidus attenuatus *Druſius.*

[*His righteouſneſſe.*]

By righteouſneſſe (as moſt agreeable to the Context.) I underſtand, the work of inherent grace in the heart, diſplaying and evidencing it ſelf in works of mercy and bountifulneſſe.

[*Endureth for ever.*]

Charity to

1. The ſouls of others.
2. The wants of others.

1. Charity to the *ſoules* of others. This is *ſpiritualis eleemoſyna, a ſpiritual almes.* Indeed this is the higheſt kind of charity. The ſoul is the moſt precious thing, * Macar. τίμιον τι σκεῦος, &c. * 'Tis a veſſel of honour, 'tis a bud of eternity, 'tis a ſparkle lighted by the breath of God, 'tis a rich diamond ſet in a wring of clay. The ſoul hath the Image of God to beautifie it, the blood of God to redeem it: it being therefore of ſo high a deſcent, ſprung from *the Ancient of dayes*, of ſo noble an extract, that Charity which is ſhewen to the ſoul muſt needs be the greateſt.

This is Charity to ſouls, when we ſee others *in their blood*, and we pity them; if I weep (ſaith *Auſtin*)

for

for that body from which the ſoul is departed, how ſhould I weep for that ſoul from which God is departed? This is Charity to ſouls when we ſee men *in the gall of bitterneſſe*, and we labour by councel, admonition, reproof, to pull them out of their natural eſtate as the Angel did *Lot* out of *Sodome*; *Gen.*19.6. *God made a Law*, Exod.23.5. that whoſoever did ſee *his enemies aſſe lying under a burden, he ſhould help him*; on which words ſaith *Chryſoſtome*, we will help a Beaſt that is fallen under a burden, and ſhall we not extend relief to thoſe who are fallen under a worſe burden of ſin? To let others go on in ſinne ſecurely, is not *Charity* but *Cruelty*. If a mans houſe were on fire, and another ſhould ſee it, and not tell him of it for fear of waking him, were not this cruelty? did he not deſerve to be indighted? when we ſee Gen. 19. 6.

see the souls of others *sleeping the sleep of death*, and the fire of Gods wrath ready to burne about their ears, and we are silent, is not this to be accessory to their death?

When there is a *toleration* given, That if men will to hell, none shall stop them, is this Charity to souls?

* Meminerit princeps non solum quantum sibi commissum, sed quatenus permissum sit. *Cicero.*

* Oh I beseech you, if you have any bowels, strengthen the weak, reduce the wandring, raise up them that are fallen, *James* 5.20. *He which converteth the sinner from the error of his way, shall save a soul from death.*

2. Charity to the *wants* of others; This the text properly intends, and it stands in three things.

1. A judicious consideration.
2. A tender commiseration.
3. A liberal contribution.

1. 1. A judicious consideration.

Psal.

Pſal. 41. 1. *Bleſſed is he that conſidereth the poor.* And you muſt conſider four things, prou: 29. 7.

1. It might have been your own caſe. You might have ſtood in need of anothers Charity, and then how welcome and refreſhing would thoſe ſtreames have been to you? 1.

2. Conſider how ſad a condition poverty is. Though *Chryſoſtome* calls poverty *the high-way to heaven*, yet he that keeps this road will go weeping thither. ὁδὸν βαρύπτωχον. *Conſider the poor.* Behold their tears, their ſighes, their dying groans. Look upon the deep furrowes made in their faces, and conſider if there be not reaſon why you ſhould ſcatter your ſeed in theſe furrowes? *Pro pallio veſtem laceram, pro pulvinari lapidem.* The poor man feeds upon ſorrow, he *drinks tears*, *Pſal.* 80. 5. Like *Jacob* 2.

in

in a windy night he hath the clouds for his Canopy, and a ſtone for his Pillow.

Nay further, conſider that oftentimes poverty becomes not only a *croſſe*, but a *ſnare*; it expoſeth to much evil. * Which made *Agur* pray, *Give me not poverty*, *Prov.* 3. 8. Want puts men upon indirect Courſes. The poor will venture their ſoules for money; which is like throwing Diamonds at Payre-Trees. If the Rich would wiſely conſider this, they might be a means of preventing much ſin.

* πενία ἐμποιεῖ γαστρίμαργίαν.

3. 3. Conſider why the Wiſe God hath ſuffered an inequality in the world: it is for this very reaſon, becauſe he would have Charity exerciſed. If all were Rich, there were no need of Almes; nor could the merciful man have been ſo well known. If he that travailed to *Ie-*

richo

richo had not been wounded and left half dead, the *good Samaritane* who poured wine and oile into his wounds had not been known.

Hectora quis noßet felix ſi Troja fuißet.

4. Conſider how quickly the ballance of providence may turne; we our ſelves may be brought to poverty, and then it will be no ſmall comfort to us that we relieved others while we were in a capacity to do it, *Eccleſ.* 11. 2. *Give a portion to ſeven and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.* We cannot promiſe our ſelves alwayes *Halcyon* dayes. God knowes how ſoon any of us may change our paſture. The Cup which now runnes over with wine, may be filled with the waters of *Marah*, *Ruth* 1. 21. *I went out full, and* 4.

and the Lord hath brought me home a-gain empty. How many have we seen like *Bajazet*, and *Bellizarius*, invested with great Lordships and Possessions, who have on a sudden brought their *Mannor* to a *Morsel*;

Irus erit subito, qui modo Cræsus erat.

So that, 'tis wisdome (in this sense) to *consider the poor*; remember how soon the scene may alter, we may be put in the poors dresse, and if adversity come it will rejoyce us to think, that while we had an estate, we did lay it out upon Christs indigent members.

This is the first thing in Charity, a judicious consideration.

2. 2. A tender Commiseration. *Isa.* 58. 10. *If thou draw out thy soul to the hungry*; bounty begins in pity.

pity. * The Hebrew word for mercy, רחמים signifies *bowels*; Christ first had compassion on the multitude, then he wrought a miracle to feed them, *Mat.* 15. 32. Charity which wants compassion is bruitish. The bruit Creatures can releeve us many wayes, but cannot pity us. 'Tis a kind of Cruelty (saith *Quintilian*) to feed one in want, and not to sympathize with him. True Religion begets tenderneſſe; * as it melts the heart in tears of *contrition* towards God; so in bowels of *compassion* towards others. *Isa.* 11.16. *My bowels shall sound as an harp.* Let me allude, when your bowels of pity sound, then your Almes make sweet Musick in the eares of God.

Quis ignoret ex ea appellatione esse misericordiam quod miserum cor faciat condolentis alieno malo. *Aug. Tom.* 1. *lib.* 1.

3. Charity consists in a liberal Contribution. *Deut.* 15. 8. *If there be a poor man within thy gates*

3.

thou ſhalt open thy hand wide *unto him.* The Hebrew word in the Text, פּוֹר to *diſperſe*, ſignifies a *largeneſſe* of bounty; * it muſt be like water that overflowes the banks. *Non tenuitur erogandum pauxillum aliquid.* If God hath enrich'd you with eſtates, and made *his Candle* (as *Job* ſaith) *to ſhine upon your Tabernacle*, you muſt not incircle and engroſſe all to your ſelves, but be as the Moon which having received its light from the Sun, lets it ſhine to the world. The Antients (as *Bazil* and *Lorinus* obſerve *) made *oyle* to be the Embleme of Charity. The golden oyle of your mercy muſt like *Aarons oyle* runne down upon the poor which are the lower skirts of the garment.

*Non habet hic locum ſordida tenacitas. *Muſculus.*

* Oleum charitatis ſymbolum.

This liberal diſburſement to the neceſſities of others,

God

God commands. }
Grace compels. }

Reaſ. 1.

1. *God commands.* There is an expreſſe Statute-Law, *Levit.* 25. 35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt releeve him.* The Hebrew word is ותחזקת *Thou ſhalt ſtrengthen him*, put under him a ſilver crutch when he is falling.

'Tis worth our obſervation, what great care God took of the poor, beſides what was given privately, God made many Lawes for the publick and viſible relief of the poor, *Exod.* 23. 11. *The ſeventh year thou ſhall let the land reſt and lye ſtill, that the poor of thy people may eat, &c.* Gods intention in this Law was that the poor ſhould

* Ordinabatur ad commodum pauperum. *Cornel. a Lap.*

be liberally provided for. * They might freely eat of any thing which did grow of it self this seaventh year; whether of herbs, vines, or Olive-trees. If it be asked how the poor could live onely on these fruits, there being (as it is probable) no Corne growing then? For answer, *Cajetan* is of opinion they lived by selling these fruits, and so converting them into money, lived upon the price of the fruits.

There is another Law made, *Leviticus* 19. 9. *And when ye reap the harvest of your land,* Lev. 19. 9 *thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.* See how God indulged the poor; some Corners of the field were for the poors sake to be left uncut, and when the owners did reap, they must not go too near the earth with their sickle, the vulgar latine reads

it, *non tondebis usq; ad solum. Thou shalt not shear to the very ground.* Something like an after-crop must be left. The shorter eares of Corne, and such as did lie bending to the ground were to be reserved for the poor, saith *Tostatus.*

And God made another Law in favour of the poor, *Deut.* 14. 28, 29. *At the end of three yeares thou shalt bring forth the Tythe of thy encrease the same year, and thou shalt lay it up in thy gates, and the Levite, and the fatherlesse, and the Widow which are within thy gates shall come, and shall eat, and be satisfied.* The Hebrewes write that every third year, besides the first tyth given to *Levi*, which was call'd the *perpetual tyth*, *Numbers* 18. 21. the Jewes did set apart another tyth of their encrease, for the use of the Widdows and Orphans, Num. 18. 21.

and that was call'd *the tyth of the poor. Sol. Jarchi.* Besides at the Jewes Solemn Festivals, the poor were to have a share, *Deut.* 16.11.

And as relieving the necessitous, was commanded under the Law, so it stands in force under the Gospel, 1 *Tim.* 6. 17, 18. *Charge them that be rich in this world, that they* ἀγαθοεργεῖν *do good, that they be rich in good works,* &c. 'Tis not onely a *counsel* but a *charge*; and the non-attendency to it runnes men into a Gospel-premunire. Thus we have seen the minde of God in this particular of *Charity.* Let all good Christians comment upon it in their practise. What benefit is there of gold while it is imbowell'd, and lock'd up in the Miner. And what is it the better to have a great estate, if it be so hoarded and cloister'd up, as never

o see the light?

2. As God *commands*, so grace *Reas.* 2.
ompels to works of mercy and be-
ificence, 2 *Cor.* 14. *The love of*
Christ constrains. Grace comes
with Majesty upon the heart. 'Tis
ot in *sermone* but *virtute*. Grace
oth not lie as a sleepy habit in the
oul, but will put forth it selfe in
igorous and glorious actings;
race can no more be conceal'd than
re. Like new wine it will have
ent, * grace doth not lie in the
eart as a stone in the earth, but as
eed in the earth, it will spring up
nto good works.

* Si operari remanit gratia non est.

Use 1. Inform. It may serve *Use* 1.
o justifie the Church of *England* *Inform.*
gainst the calumny of malevolent
nen. *Julian* upbraided the Chri-
ians, that they were *Solifidians*;
nd the Church of *Rome* layes upon
s this aspersion that we are against
ood workes. Indeed we plead

not for the merit of them, * but we are for the *use* of them, *Titus* 3. 14. *Let ours also learne to maintain good works for necessary uses* We preach they are needful, both *necessitate precepti*, and *medii* We read the Angels had *wings* and *hands* under their wings, *Ezek.* 1. 8. It may be an hieroglyphical embleme of this truth; Christians must not onely have the wings of faith to flie, but hands under their wings to work the works of mercy. *This is a faithful saying, and these things I will that you maintain constantly; that they which have beleeved in God might be careful to maintain good workes.* Titus 3. 8. The Lampe of faith mu

* Asserunt ponticibi, bona opera λύτρον esse peccati, mortis terrores vincere, neq; misericordia Dei, & propitiatore Christo egere quas in operibus opiniones, ut impias damnamus. *Melanchon.* De Justif. Debitorem ipse se Dominus fecit non accipiendo sed promittendo. *Austin* in *Psal.* 83.

must be filled with the oile of Charity. Faith alone justifies, but justifying faith is not alone. * You may as well separate weight from lead, or heat from fire, as works from faith. Good workes though they are not the *causes* of salvation, yet they are *evidences*. * Though they are not the *foundation*, yet they are the *superstructure*. Faith must not be built upon works, but works must be built upon faith. *Rom.* 7. 4. *Ye are married to another that ye should bring forth fruit unto God.* Faith is the Spouse which marries Christ, and good works are the children which faith bears. For the vindication of the Doctrine of our Church, and in the honour of good works, I shall lay down these four Aphorismes.

* Fides sola justificat, sed fides justificans non est sola.

* Bona opera sunt via ad regnum non causa regnandi. Bern.

1. Works are *distinct* from faith. 'Tis vaine to imagine that

1. *Aphor.*

works are included in faith, as the Diamond is encloſed in the Ring; No, they are diſtinct, as the ſap in the Vine is different from the cluſters that grow upon it.

2. Works are the *touch-ſtone* of faith. *Shew me thy faith by thy works*, Jam. 2. 18. * Works are faiths letters of credence to ſhew. If (ſaith Saint *Bernard*) thou ſeeſt a man in *operibus ſtrenuum*, full of good works, then by the Rule of Charity thou art not to doubt of his faith. We judge of the health of the body by the pulſe, where the blood ſtirres and operates: O Chriſtian, judge of the health of thy faith by the pulſe of Charity; it is with faith as with a Deed in Law. To make a Deed in Law valid, there are three things requiſite. The Writing, the Seal, the Witneſſes; So for the Tryal and Confirmation of faith, there

2. *Aphor.*

* Sicut ſe res habet ad eſſe ita ad operari. *Aquinas.*

there must be these three things; The Writing, *viz.* the *Word of God*, the Seal, *the Spirit of God*, the Witnesses, *good workes*. Bring your faith to this Scripture-touch-stone. Faith doth *justifie* works; Workes do *testifie* faith. *

3. Workes do *honour* faith; as the fruit adornes the Tree. Let the liberality of thy hand (saith *Clemens Alexandrinus*) be the Ornament of thy faith, and wear it as an holy bracelet about thy wrists. *Job.* 29. 15 *I was eyes to the blinde, and feet was I to the lame, I put on righteousnes and it cloathed me, my judgment was as a Robe and a Diadem.* While *Job* was pleading the cause of the poor, this was the *ensigne* of his honour it cloathed him as a Robe, and crowned him as a Diadem.

* Opera justificatorum gratiæ Dei effectus sunt, & movente & adjuvante Spiritu sancto fiunt. *Synod. Moguntin. cap.* 8.

3. *Aphor.*

This

This is that takes off the *odium*, and obloquy from Religion, and makes others ſpeak well of holineſſe, when they ſee good works, as hand-maids waiting upon this Queen.

4. *Aphor.* 4. Good workes are in ſome ſenſe, more excellent than Faith. In two reſpects.

1. Becauſe they are of a *more noble diffuſive nature.* Though faith be more needful for our ſelves, yet works are more beneficial to others. * Faith is a receptive grace, it is all for ſelf-intereſt, it moves within its own ſphere; workes are for the good of others. And it is a *more bleſſed thing to give, than to receive.*

* Fidei eſt accipere Charitatis diſtribuere. *Auſtin.*

2. Good works are more *viſible and conſpicuous than faith.* Faith is a more occult grace. It may lie hid in the heart and not be ſeen, but

but when works are joyned with it, now it ſhines forth in its native beautie; Though a garden be never ſo deck'd with flowers, yet they are not ſeen till the light come: So the heart of a Chriſtian may be enrich'd with Faith, but it is like a flower in the night, it is not ſeen till works come; when this light ſhines before men, then faith appears in its orient Colours.

Vſe 2. Reproofe. If this be the effigies of a good man, he is of a charitable diſpoſition, then it doth ſharply reprove thoſe that are far from this temper, who are all for *gathering*, but nothing for *diſpeirſing*. * They move onely within the Circle of their own intereſt; but do not indulge the neceſſities of others. They have a flouriſhing eſtate, but like him in the Goſpel, they have a *withered hand*

Uſe. 2. Reproof.

Mancipati pecuniis. Sen.

hand and cannot ſtretch it out to good uſes. They have all *quoad κτῆσιν* not *quoad χρῆσιν*. Theſe are like the churl *Nabal*, 1 Sam. 25. 11. *ſhall I take my bread and my water and give it unto men whom I know not whence they be.* 'Twas ſaid of the Emperour *Pertinax*, he had * a large Empire, but a narrow ſcanty heart.

* Auguſtum imperium, anguſtum animum.

There was a Temple at *Athens*, which was called the Temple of mercy, it was dedicated to charitable uſes, and it was the greateſt reproach to upbraid one with this, that he had never been in the Temple of mercy; 'Tis the greateſt diſgrace to a Chriſtian to be unmerciſull; covetous men while they *enrich* themſelves, they *debaſe* themſelves, ſetting up a Monopoly, and committing Idolatry with *Mammon*; Thus making themſelves lower than their Angels,

Angels, as God made them lower than *his* Angels. In the time of Pestilence it is sad to have your houses shut up, but it is worse to have your *hearts* shut up; Covetous persons are like the *Leviathan*, Job. 41. 24. Their *hearts are firm as a stone.* You may as well extract oyle out of a flint, as the golden Oyle of Charity out of their flinty hearts. The Philisopher saith, that the coldnesse of the heart is a presage of death. * when mens affections to works of mercy are frozen, This coldnesse at heart is *ominous*, and doth sadly portend that they are *dead in sinne.* We read in the Law that the *Shelfish* was accounted *unclean.* This might probably be one reason, because the meat of it was enclosed in the shell, and it was hard to come by: They are to be reckoned among the unclean, who enclose all

*Cor cui frigidum moritur animal.

all their estate within the shell of their own Cabinet, and will not let others be the better for it. How many have lost their souls by being so saving.

There are some who perhaps will give the poore good words, and that is all. * Jam. 2. 15. *If a brother, or sister be naked and destitute of food, and one of you say to them, depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needfull, what doth it profit?* Good words are but a cold kind of Charity; * the poore cannot live as the *Camelion* upon this aire. Let your words be as smooth as oyle, they will not heale the wounded, let them drop as the honycomb, they will not feed the hungry; 1 Cor 13. 1. *Though I speak with the tongue of Angels and have not charity, I am but as a Tinckling*

* δουλοι χριστοῦ οὐκ ἐξ ὧν λέγουσι μόνον ἀλλὰ καὶ ἐξ ὧν πράττοσι γνωρίζονται. Ignat.

* Veritas fundatur in aliquo esse.

ling Symball. 'Tis better to be charitable as a Saint, than eloquent as an Angel. Such as are cruel to the poor, let me tell you, you *unchriſtian* your ſelves. Unmercifulneſſe is the ſinne of the Heathen, *Rom.* 1. 31. while you put off the bowels of charitie, you put off the badge of Chriſtianitie. St. *Iames* ſpeaks a ſad word, *Jam.* 2. 13. *for he ſhall have judgement without mercy, that ſhewed no mercy.* *Dives* denied *Lazarus* a crumb of bread, and *Dives* was denied a drop of water; at the laſt day, behold the ſinners indightment, *Mat.* 25. 42. *I was an hungred and ye gave me no meat, I was thirſty and ye gave me no drink.* Chriſt doth not ſay ye took away my meat, but ye gave me none, ye did not feed my members, Then ſollowes the ſentence, *ite maledicti, Depart from me ye curſed:*

When

When Christs poor come to your doores, and you bid them depart from you, the time may come when you shall knock at heaven Gate, and Christ will say, go from my doore, *depart from me ye cursed.*

In short, Covetousnesse is a foolish sinne, God gave the Rich man in the Gospel that appellation, ἄφρων. Thou fool, *Luke* 12. 20. The Covetous man doth not *enjoy* what he doth possesse; He imbitters his own life, he discruciates himself with care, either how to get or how to encrease, or how to secure an estate; and what is the issue and result? often as a just reward of sordid penuriousnesse God doth blast and wither him in his outward estate. That saying of *Gregory Nazianzene* is to be seriously weighed, *God many times lets the thief take away, and the Moth consume*

τί γὰρ δεῖ θεσαυρίζειν λησταῖς καὶ κλέπταις, &c.

consume that which is injuriously and uncharitably with-held from the poore.

Before I leave this use, I am sorry that any who go for honest men, should be brought into the indightment; I mean that any *Professors*, should be impeached as guilty of this sinne of covetousnesse and unmercifulnesse; Sure I am Gods *Elect* put on *bowels*, *Colos.* 3. 12. I tell you these devout Misers are the reproach of Christianity, they are *wens* and *spots* in the face of Religion. Truly, I know not well what to make of them. I remember *Ælian* in his History reports that in *India* there is a Griffin having foure feet and wings, his *bill* like the Eagles, 'Tis hard whether to rank him among the beasts, or the fowle. So I may say of *Penurious Votaries*, they have the *wings of profession* by which they seem to fly to

heaven, but the *feet of beasts*, walking on the earth, and even *licking the dust*, 'Tis hard where to rank these, whether among the godly, or the wicked. Oh take heed, that seeing your Religion will not destroy your Covetousnesse, at last your Covetousnesse doth not destroy your Religion. The *Fabulist* tells us a story of the Hedg-hog, that came to the Cony-burroughs in stormy weather, and desired harbour, promising that he would be a quiet ghuest, but when once he had gotten entertainment, he set up his prickles, and did never leave till he had thrust the poore conies out of their burroughs: So covetousnesse, though it hath many faire pleas to insinuate and wind it self into the heart, yet assoon as you have let it in, this thorne will never leave pricking till it hath

choaked

choaked all good beginnings, and thrust all Religion out of your hearts.

Use 3. Exhort. Use 3. I proceed next to the exhortation, to beseech you all who heare me this day, to put on bowels of mercies; be ready to indulge the miseries and necessities of others; St. *Ambrose* calls charitie *the summe of Christianity*, and the Apostle makes it the verie definition of Religion, Jam. 1. *ult. Pure Religion and undefiled before God and the Father, is this, to visit the fatherlesse and the widows in their affliction.* The poor are *tanquam in sepulchro*, as it were in the grave, the comfort of their life is buried, O help with your merciful hands, to raise them out of the Sepulchre. God *sendeth his springs into the vallies*, Psal. 104. 10. let the springs of your charitie run among the vallies of poverty. Your sweet-

est; and most benigne influences should fall upon the lower grounds: what is all your seeming devotion without bountie and mercifulnesse? I have known many (saith *Basil*) praie and fast, but relieve not such as are in distresse; they are for a zeale that puts them to no charges; * what are they the better (*saith he*) for all their seeming vertue? We read *the incense was to be laid upon the fire.* Lev. 16. 13. The flame of devotion must be perfum'd with the incense of Charitie. *Aaron* was to have a *bell* and a Pomgranate. The Pomgranate (as some of the learned observe) was a Symbol of good works. They want the Pomgranate (saith *Gregory Nazianzene*) who have no good works. The wise men did not onlie bow the knee to Christ, but present him with *gold mirrh and Frankincense,*

* πᾶσαν τὴν ἀδάπανον εὐλάβειαν ἐν δεικνυμένοι. Basil.

cense Mat. 2. 11. Pretences of zeal are insufficient; we must not onely worship Christ, but bestow something upon his members, this is to present Christ with gold and frankincense. *Isaac* would not blesse *Jacob* by the voice, but he feels and handles him, and supposing them to be *Esaus hands*, he blessed him. God will not blesse you by your voice, your loud praiers, your devout discourses, but if he feel *Esaus hands*, if your hands have wrought good works, then he will blesse you.*

Let me exhort you therefore to deeds of mercie, let your fingers drop with the mirrh of liberality. Sow your golden seed, in this sense it is lawful to put out your monie to use, when you lay it out for good uses. Remember that excellent saying of St. *Austin*, give those

* Si desit charitas frustra habentur cætera. *Aug.*

things to the poor which you cannot keep, that you may receive those things which you cannot lose. *

* Da quod non potes retinere, ut recipias quod non potes amittere.

There are many occasions of exercising your pious charitie. *Pauper ubique jacet* — heare the Orphans cry, pity the Widows tears. Some there are who *want employment*, it would do well to set their wheele a going; others who are *past employment* be as *eyes to the blind*, and *feet to the lame*. Some whole families are sinking, if your merciful hands do not help to shore them up.

I cannot be unmindful of the Universities, which are *ecclesiæ plantaria*, (as *Chemnitius* calls them,) the *nurseries of the Church*. They may be compared to that *Persian* Tree *Theophrastus* speaks of, which doth bud, blossome, and beare

beare ripe fruit at the ſame time; Oh let theſe plants be watered with your ſilver drops, caſt not *ſalt*, but *gold*, into theſe ſprings, that from thence may flow forth many Celeſtial ſtreames, both of learning and piety, to refreſh *THIS CITY of* our God.

Before I come to preſſe you with arguments to liberalitie and munificence, there are three objections lie in the way, which I ſhall endeavour to remove.

1 We may give, and ſo in time our ſelves come to want? 1 *Object*

Anſw. Let *Baſil* anſwer this. Wells (ſaith he) which have their water drawn, ſpring ever more freely. * *Prov.* 11. 25. *the Liberal ſoul ſhall be made fat.* *Luther* ſpeaks of a Monaſtery in *Auſtria* which was very rich while it gave annually to the poore, *Anſw.*

* τὰ φρέατα ἐξαντλούμενα εὐρωότερα γίνεται. *Baſil.*

but when it left off giving, the Monaſtery began to decay. There is nothing loſt by doing our dutie; an eſtate may be *imparted*, yet not *impaired*. The flowers yield honie to the Bee, yet hurt not their own fruit. When the candle of proſperitie ſhines upon us, we may light our neighbour that is in the darke, and have never the leſſe light our ſelves; whatever is disburſed to pious uſes, God doth bring it in ſome other way; as the loaves in breaking multiplied, or as the widows oile encreaſed by pouring out, 1 King. 17. 16. *1 Kings 17. 16.*

2. *Object.* 2. Objection. I cannot do ſo much as others: erect Churches, build Hoſpitalls, augment Libraries, maintain Scholars at the Univerſitie?

Anſw. *Anſw.* If you cannot do *ſo much*, yet do *ſomething*. Let there be

quantitas

quantitas virtutis, though there be not *quantitas molis*. The Widows two mites cast into the treasury, were accepted, * *Luke* 21. God (as *Chrysostom* observes) look'd not at the smallnesse of her guift, but the largenesse of her heart: in the Law he that could not bring a Lamb for an offering, if he brought but two Turtle Doves it sufficed. We read *Exod.* 35. The people brought *gold and silver and Gaots haire to the building of the Tabernacle.* On which place (saith *Origen.*) I desire Lord, to bring something to the building of thy Temple, if not Gold to make the mercy-seat on; if not silk to make the Curtaines on, yet a little Goats haire, that I may not be found in the number of those that have brought nothing to thy Temple.

* Non δαψίλειαν sed προθυμίαν. *Heinsius.*

3. Ob-

3. *Object.* 3. Objection. But I have not any thing to beſtow upon the neceſſities of others.

Anſw. 1. Haſt thou to beſtow upon thy luſts? haſt thou money to feed thy pride, thy Epicuriſme, and haſt thou nothing to releeve the poor members of Chriſt?

2. *Anſw.* Admit this excuſe to be real, that you have not ſuch an eſtate, yet you may do ſomething wherein you may expreſſe your mercy to the poor; you may Sympathize with them, pray for them, ſpeak a word of comfort to them, *Iſa.* 40. 2. *ſpeak ye comfortably to Hieruſalem.* If you can give them no gold, you may ſpeak a word in ſeaſon which may be as *apples of gold* in *pictures of ſilver*; nay more, you may be helpful to the poore, by ſtirring up others who have eſtates

to

to relieve them; as it is with the winde, if a man be hungry, the winde will not fill him, but it can blow the ſailes of the Mill, and make it grinde Corne for the uſe of man: So though thou haſt not an eſtate thy ſelf, to help him who is in want, yet thou mayeſt ſtirre up others to help him; thou mayeſt blow the ſails of their affections, cauſing them to ſhew mercy, and ſo mayeſt help thy brother by a proxy.

Having anſwered theſe Objections, let me purſue the Exhortation to mercy and liberality. I ſhall lay down ſeveral Arguments, which I deſire you to weigh in the ballance of Reaſon, and Conſcience.

Argument 1. To be diffuſively good, is the great end of our Creation, *Epheſ.* 2. 10. *Created in Chriſt Jeſus to good workes.* 1. Arg.

Every

Every Creature anſwers the end of its Creation. The Star ſhines, the Bird ſings, the Plant beares, the end of life is ſervice. * He that doth not anſwer his end in reſpect of uſefulneſſe, cannot enjoy his end in reſpect of happineſſe. Many ſaith *Seneca* have *been* long in the world, but have not *lived*, they have done no good. *Telluris inutile pondus.* — An unuſeful perſon ſerves for nothing but to *cumber the ground*, and becauſe he is barren of figs, he ſhall be fruitful in Curſes. *

* ἀρχὴ ζωῆς πίστις τέλος δὲ ἀγάπη. *Ignatius.*

*Heb. 6. 8.

2. *Argu.*

Argument 2. By this we reſemble God, who is a God of mercy. * He is ſaid *to delight in mercy*, *Micah* 7. 18. *His mercies are over all his works*, Pſal. 145. 9. He requites good for evil. Like the clouds, which receive ill vapours from us, but return

* ἡμᾶς χρηστεύεται ὁ θεὸς φρουρῶν καὶ πεμβάλπων. *Macar.*

returne them to us again in ſweet ſhowres. There is not a creature lives, but taſts of the mercies of God; every Bird ſaith *Ambroſe* doth in its kind ſing hymnes of praiſe to God for his bounty; but men and Angels in a more peculiar manner taſte the cream and quinteſſence of Gods mercies.

1. What *temporal mercies* have you received? Every time you draw your breath, you ſuck in mercy; every bit of bread you eat the hand of mercy carves it to you; you never drink but in a golden Cup of mercy. 1.

2. What *ſpiritual mercies* hath God inveſted ſome of you with? Pardoning, Adopting, Saving mercy. The Picture of Gods mercy can never be drawen to the full; you cannot take the breadth of his mercy, for it is 2.

infi-

infinite, nor the height of it, for it *reacheth above the clouds*, nor the length of it, for it is from *everlasting* to *everlasting*, Psalme 103. 17. The works of mercy are the glory of the Godhead. *Moses* prayes, *Lord shew me thy glory*, *Exod.* 33. 18. saith God, *I will make all my goodneſse to paſse before thee*, Ver. 19. God doth account himself most glorious in the shining robes of his mercy. Now by workes of mercy, we resemble the God of mercy. We are bid to draw our lines according to this Copy. *Luke* 6. 36. *Be you merciful*, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων, *as your Father also is merciful.*

3. *Argu.* 3. *Argument.* Almes are a sacrifice, *Heb.* 13. 16. *To do good, and to communicate, forget not, for with such sacrifices God is well pleased.*

pleased. πάντως θυσίαις When you are distributing to the poor, 'tis as if you were praying, as if you were worshipping God. There are two sorts of sacrifices, *expiatory*, the sacrifice of Christs blood, and *gratulatory*, the sacrifice of Almes. This saith holy *Greenham*, is more acceptable to God than any other sacrifice, *Acts* 10. 4. The *Angel* said to *Cornelius*, *thy Almes are come up for a memorial before God.* The backs of the poor are the Altar on which this sacrifice is to be offered up.

Argument 4. We our selves live upon Almes. Other Creatures do liberally contribute to our necessities. The Sun hath not its light for it self, but for us. It doth enrich us with its golden beames, the earth brings us a fruitful crop, and to shew how

4. Arg.

how joyful a mother she is in bringing forth; the Psalmist saith, *the Valleyes are covered with Corne, they shout for joy, they also sing*, Psalme 65. 13. One creature gives us wooll, another oyle, another silk. We are fain to go a begging to the Creation. Shall every Creature be for the good of man, and man onely be for himself.

5. Arg. *Argument* 5. We are to extend our liberality by vertue of a membership. *Isaiah* 58. 7. *That thou hide not thy self from thy own flesh.* The poor are *ex eodem luto*, they are fellow-members of the same body. The members do by a Law of equity and sympathy contribute one to another; the eye conveyes light to the body, the heart blood, the head spirits. That is a dead member in the body which doth not com-

Pars est propter totum.

communicate to the reſt. Thus it is alſo in the body politick; let no man think it is too far below him to minde the wants and neceſſities of others; it is pity but that hand ſhould be cut off, which diſdaines to pluck a thorne out of the foot. It is ſpoken in the honour of that Renowned Princeſſe, the Empereſſe of *Theodoſius* the great, that ſhe did her ſelf viſit the ſick, and prepare relief for them with her own imperial hands.

Argument 6. We are not *Lords* of an eſtate, but *Stewards*; and how ſoon may we hear that word, *redde rationem*, *Give an account of thy ſtewardſhip, for thou mayeſt be no longer Steward*, Luk. 16. 2. An eſtate is a talent to trade with, 'tis as dangerous *to hide our talent*, * *as to ſpend it*, Mat. 25. 25, 30. If the cove- 6. Arg.

* Deſoſſo auro incubare dicitur qui pecuniam inutilem detinet. *Grotius.*

tous man keeps his gold too long, it will begin to rust, and the rust of it will witnesse against him. *

* Jam. 5. 3

7. Arg. *Argument* 7. The examples of others who have been famous, and renown'd for acts of Charity.

1. 1. Our Lord Christ, a great example of Charity. He was not more full of *merit* than *bounty*. *Trajan* the Emperour did rend off a piece of his own robe to wrap his souldiers wounds. Christ did more, he made a medicine of his body and blood to heale us, *Isaiah* 53. 5. By *his stripes ye are healed*. Here was a pattern of Charity without a parallel. *

* χριστιανισμὸς ἐστι τοῦ χριστοῦ μίμησις. Greg. Nyssen.

2. 2. The *Jewes* are noted in this kind. 'Tis a rabbinical observation, that those who live devoutly among the Jewes, distribute a tenth part of their estate among the

the poor; and they give ſo freely (ſaith *Philo* the Jew) as if by giving, they hoped to receive ſome great gratuity; now if the Jewes are ſo devoted to workes of mercy, who live without Prieſt, without Temple, without Meſſiah; ſhall not we much more who profeſſe our faith in the bleſſed Meſſiah?

3. Let me tell you of Heathens; I have read of *Titus Veſpaſian*, he was ſo inured to works of mercy, that remembring he had given nothing that day, cried out *diem perdidi*, *I have loſt a day*. 'Tis reported of ſome of the *Turkes* that they have ſervants whom they employ on purpoſe to enquire what poor they have, and they ſend relief to them; and the *Turkes* have a ſaying, in their *Alcoran*, that if men knew what a bleſſed thing it were to diſtribute 3.

Almes, rather than ſpare, they would give ſome of their own fleſh to relieve the poor; and ſhall not a Chriſtians *Creed* be better than a *Turkes Alcoran.*

But (Right Honourable and Beloved,) we are not left this day without witneſſe. I deſire to ſpeak it to the glory of God, and the Renown of this City, there hath been both in the dayes of our worthy Progenitors, and is ſtill to this day among many of you, a ſpirit of ſympathy and compaſſion.

Regia crede mihi res eſt ſuccurrere lapſis.

When poor indigent creatures have been as *Moſes*, laid in the Ark of bulruſhes ready to ſink in the waters of affliction, you have

have been temporal ſaviours to them, and have drawn them out of the waters with a golden cord. When they have been ready to make their own grave, you have built them Hoſpitals. The milk of your Charity hath nurſed them up, and while they have ſate under your vines, they have eat the ſweet grape; we reade that they ſhewed *Peter the garments* and *coates which Dorcas made*, Acts 9. 39. And may we not this day behold the *COATS* which have been made to cloath the indigent. Go on ſtill to do *worthily in Ephrata*, and by theſe your acts of munificence to blazen your Coat of Armes, and eternize your fame.

I ſhall uſe but one Argument more to perſwade to Charity, and that is, the reward which followes Almes-deeds. Giving 8. *Argu.*

of Almes is a glorious work, and let me tell you, 'tis *no unfruitful work.* * They that ſow mercy, ſhall reap mercy. Whatſoever is diſburſed to the poor, is given to Chriſt. *Mat.* 25. 40. *Inaſmuch as you have done it to one of the leaſt of theſe my brethren, ye have done it unto me.* The poor mans hand is Chriſts Treaſury, and there is nothing loſt which is put there. *

* καρπον ἔχει την θεῖον μακαρισμὸν. *Theodoret.*

* Manus pauperis eſt Chriſti gazophylacium. *Chryſologus.*

There is a reward. 1. *In this life.* The Charitable man is crown'd with a bleſſing. He is bleſſed.

1.

1. In his *perſon*, *Pſal.* 41. 1. *Bleſſed is he that conſiders the poor.* God caſts a favourable aſpect upon him.

2. Bleſſed in his *name.* So it is in the Text, *his horn ſhall be exalted with honour*; and *Pſalme* 112. 6. *He ſhall be had in everlaſting*

lasting remembrance, his name shall be gloriously enbalm'd.

3. Blessed in his *estate*. *Omni rerum copia affluet*, *Prov.* 11. 25. *The liberal soul shall be made fat.* He shall not onely have the *venison*, but the *blessing*.

4. Blessed in his *posterity*, *Psal.* 37. 26. *He is ever merciful and lendeth, his seed is blessed.* He shall not onely leave an estate behinde, but a blessing behinde to his children; and God will see that the Entail shall not be cut off.

5. Blessed in his *negotiations*, *Deut.* 15. 10. *For this thing the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand unto.* The Charitable man shall be blessed in his building, planting, journying; whatever he is about, a blessing shall empty it selfe upon him.

Quicquid calcaverit rosa fiet. —— He ſhall be a proſperous man. The honey-combe of a bleſſing ſhall be ſtill dropping upon him.

6. Bleſſed *with long life*, *Pſal.* 41. 2. *The Lord will preſerve him and keep him alive.* * He hath help'd to keep others alive, and God will keep him alive; Is there any thing then loſt by Charity? It ſpinnes out the ſilver thread of life. Many are taken away the ſooner for their unmerciſulneſſe; becauſe their hearts are ſtreightned, their lives are ſhortned.

* Reſtituet eum Deus, qui antea morti vicinus, & longiore vita donabit. *Moller.*

2. 2. The great reward is *in the life to come.* *Ariſtotle* joynes theſe two together, ἐλευθεριότης and χρηστότης, *liberality* and *utility*. God will reward the merciful man, though not *for* his workes, yet *according* to his works, *Revel.* 20. 12.

Ariſtot. Rhet.

12. *I ſaw the dead, ſmall and great ſtand before God, and the bookes were opened, and the dead were judged out of thoſe things which were written in the books according to their workes.* As God hath a *bottle* to put your teares in, ſo he hath a *book* to write your Almes in. As God will put a vail over his peoples ſinnes, ſo he will ſet a Crown upon their workes. The way to lay up, is to lay out. Other parts of your eſtate you leave behinde, * but that which is given to Chriſts poor is hoarded up in heaven! That is a bleſſed kinde of giving, which though it makes the purſe lighter, it makes the Crown heavier.

* Eccleſ. 2. 18, 19.

Whatever Almes you diſtribute, 1. You ſhall have *good ſecurity*, *Prov.* 19. 17. *He that gives to the poor, lends to the Lord, and that which he hath given will he* Eccleſ. 11. 1.

pay

*Luk.6.38 *pay him again.* * There is Gods counter-band to ſave you harmleſſe, which is better ſecurity than any *publick faith*; yet here is our Unbelief and Atheiſme, we will not take Gods Bond; we commonly put our deeds of mercy among our deſperate debts.

2. 2. You ſhall be paid *with over-plus.* For a *wedge of gold*, which you have parted with, you ſhall have a *weight of glory.* For a *Cup of cold water*, you ſhall have *Rivers of pleaſure, which runne at Gods right hand for evermore.* The Intereſt comes to infinitely more than the Principal. *Pliny* writes of a Countrey in *Affrica*, where the people for every buſhel of ſeed they ſow, receive an hundred and fifty fold encreaſe. For every penny you drop into Chriſts Treaſury, you ſhall receive above a thouſand fold encreaſe. Your after-

after-crop of glory will be ſo great, that though you are ſtill reaping, you will never be able to inne the whole harveſt. Let this perſwade rich men *to honour the Lord with their ſubſtance.*

Before I conclude, let me lay down ſome rules briefly concerning your Charity, that it may be *the ſacrifice of a ſweet-ſmelling ſavour* to God.

1. Your Charity muſt be free. *Rule* 1. *Deut.* 15. 10. *Thou ſhalt give, and thy heart ſhall not be grieved, &c.* that is, thou ſhalt not be troubled at parting with thy money; he that gives *grievingly*, gives *grudgingly*. Charity muſt flow like ſpring water. * The heart muſt be the *ſpring*, the hand the *pipe*, the poor the *ciſtern*. *God loves a chearful giver*; be not like the Crab, which hath all the verjuyce ſqueez'd and preſſed out. You muſt not give to the poor, as if you

* Non quæritur quantum ſed quo animo detur. *Ambr.* 2 Cor. 9. 7.

you were delivering your purſe on the high-way. Charity without Alacrity, is rather a *fine*, than an *offering*; 'tis rather doing of pennance, than giving of Almes. Charity muſt be like the myrrhe which drops from the Tree without cutting, or forcing. *

*Beneficium eſt magis affectu quam effectu. *Seneca.*

2. *Rule.* 2. We muſt give that which is our own; *Iſaiah* 58. 7. *To deal* thy bread *to the hungry.* It muſt be *de tuo pane.* The word for *almes* in the Syriack, ſignifies *juſtice*; to ſhew that Almes muſt be of that which is juſtly gotten. The Scripture puts them together, *Micah* 6. 8. *To do juſtice, to love mercy*, we muſt not make *ex rapina holocauſtum*, a ſacrifice of ſacriledge. * *Iſaiah* 61. 8. *For I the Lord love judgment, I hate robbery for burnt-offering.* He that ſhall build an Hoſpital with goods ill-

*Qui male parta diſpergit, injuſtitia ejus *manet in ſæculum.* Muſculus.

ill-gotten, displayes the Ensigne of his Pride, and sets up the Monument of his shame.

3. Do all *in* Christ and *for* Christ. 3. *Rule.*

1. Do all *in* Christ. Labour that your persons may be in Christ. — We are accepted *in him*. Ephesians 1. 6. *Origen*, *Chrysostome*, and *Peter Martyr* affirme that the best workes not springing from a root of faith are lost. 1.

The *Pelagians* thought to have posed *Austin* with that question, whether it was sinne in the Heathen to clothe the naked. *Austin* answered rightly, the doing of good is not in it self simply evil, but proceeding of infidelity, it becomes evil. * *Titus* 1. 15. *To them that are unbelieving, is nothing pure.* That fruit is most sweet and genine which is brought forth *in* the Vine; *John* 15. 4. Out of Christ

Non per seipsum, factum pro peccato habetur, &c.

*Mat. 7. 18 Heb. 11. 6.

Christ all our Almes-deeds are but the fruit of the Wild-Olive. * They are not *good workes*, but *dead works*.

* Facimus gentes ea quæ legis sunt ethicè non Evangelicè, bona opera agunt, sed non bene. *Macovii. loc. com.*

2. Do all *for* Christ. *viz.* For his sake, that you may testifie your love to him; love mellowes and ripens our Almes-deeds; it makes them a precious perfume to God. * As *Mary* did out of love bring her oyntments and sweet spices to anoint Christs dead body: so out of love to Christ, bring your oyntments, and anoint his living body, his *Saints* and *Members*.

2.

* τὸ ἐνωδὲς, ὡς ἐν λιβάνῳ τύχον. *Cyril.*

Rule 4. Works of mercy are to be done in humility. Away with ostentation; the Worme breeds in the faireſt fruit, the Moth in the fineſt Cloth. Pride will be creeping into our beſt things; beware of

of this *dead fly* in the Box of ointment. When *Moſes* face did ſhine, he put a vaile over it; ſo while your light ſhines before men, and they ſee your good workes, cover your ſelves with the vaile of humility. As the ſilk-worme, while ſhe weaves her curious works, hides her ſelf within the ſilke, and is not ſeen: ſo we ſhould hide our ſelves from Pride and Vain-glory.

'Twas the ſinne of the Phariſees while they were diſtributing Almes, * they did *buccina canere*, *blow the Trumpet*, Mat. 6. 2. They did not *give* their Almes, but *ſell* them for applauſe. A proud man *caſts his bread upon the waters*, as the Fiſherman caſts his angle upon the waters; he angles for vain glory. I have read of one *Coſmus Medices*, a Rich Citizen of *Flo-*

rence,

* Nec illa perfecta eſt liberalitas ſijactantiæ cauſa largiaris. *Ambroſe.*

rence, that he confeſſed to a near friend of his, he built ſo many magnificent Structures, and ſpent ſo much on Scholars and Libraries, not for any love to Learning, but to raiſe up to himſelfe, the Trophyes of Fame and Renown. An humble ſoul denies himſelf, yea, even annihilates himſelf; he thinks how little it is he can do for God,* and if he could do more, it were but a due debt, therefore lookes upon all his workes as if he had done nothing. * The Saints are brought in at the laſt day, as diſowning their workes of Charity, *Matthew* 25. 37. *Lord when ſaw we thee an hungred and fed thee, or thirſty and gave thee drink.* A good Chriſtian doth not onely empty his hand of Almes, but empties his heart of pride; while he raiſeth the poore out of the duſt, he laies

Burt. Melan.

* Jerem. Patriarch. Cenſur. Orient. cap. 6.

* Ψύχη ἡ φιλόθεος καὶ μυρίας δικαιοσύνας ποιήσεις, ὡς μηδὲν ἐργασαμένη, &c. Macar.

laies himſelfe in the duſt. * * Nihil humilitate altius. *Martcelly. l. 2.* Workes of mercy muſt be like the *Caſſia*, which is a ſweet ſpice, but growes low.

5. Diſpoſe your Almes prudentially. * 'Tis ſaid of the merciful man, *he orders his affairs with diſcretion.* Pſalme 112. 5. There is a great deale of wiſdome in diſtinguiſhing between them that have ſinned themſelves into poverty, and who by the hand of God are brought into poverty. Diſcretion in the Diſtribution of Almes, conſiſts in two things.

Rule 5. * Vox *pauperum* monet prudentiam in dandis eleemoſynis adhibendam eſſe. *Mollerus.*

1. In finding out a fit object.
2. In taking the fit ſeaſon.

1. In finding out a fit object, and that comes under a double notion. 1. Give to thoſe who are in moſt need. * Raiſe the hedge

1. * Epiſcopus Conſtantinopolitanus mittens

pecuniam ad Calliopum Preſbyterum. Nicenum quum erogaret in pauperes, jubet ut in elargiendo hoc unum ſpectet ut indigentes alat, illos præſertim qui mendicare erubeſcunt.

where it is loweſt, feed the Lamp which is going out. 2. Give to thoſe who may probably be moſt ſerviceable; Though we beſtow coſt and dreſſing upon a *weak* plant, yet not upon a *dead* plant. Breed up ſuch as may help to *build the houſe of Iſrael*, Ruth 4. 11. That may be *pillars* in Church and State, not *Caterpillars*, making your Charity to bluſh.

2. 2. Diſcretion in giving Almes is in taking the fit ſeaſon. Give to charitable uſes in time of health and proſperity. Diſtribute your ſilver and gold to the poor before *the ſilver cord be looſed, or the golden bowle be broken*, Eccleſiaſtes 12. 6. *Qui cito dat bis dat.* Make your hands your Executors, not as ſome who do reſerve all they give till the tearme of life is ready to expire. And truly what

what is then beſtowed, is not given away, but taken away by death. 'Tis not *charity* but *neceſsity*. Oh do not ſo marry your ſelves to money, that you are reſolved nothing ſhall part you but death. Be not like the Medlar which is never good till it be rotten. A Covetous man may be compared to a Chriſtmas Box, he receives money, but parts with none, till death breakes this Box in pieces, then the ſilver and gold comes tumbling out. Give in time of health; theſe are the Almes which God takes notice of, and (as *Calvin* ſaith) putteth into his book of accounts.

6. Give thankfully. They ſhould be more thankful that give an Almes, than they that re- *6. Rule.*

receive it. We ſhould (ſaith *Nazianzene*) give τὸ τῳ θεῳ χαριστήριον a thank-offering to God, that we are in the number of *givers*, and not *receivers*. Bleſſe God for a *willing minde*. To have not only an *eſtate*, but an *heart* is matter of gratulation. Set the Crown of your thankfulneſſe, upon the head of free-grace.

FINIS.

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